

to thy worshipper precious things;
 purified thou
 smitest thy enemies; purified thou
 desirest to give
 us food.¹

StfjcTA III. (XCYL.)

The deity of the hymn is INDTLA, except that in the
 last part of
 the fourteenth verse the Maruts and in the
 fifteenth IXIXRA and
 BRIHASPATI are addressed; the *RisTii* is DTUTAXA,
 the son of
 the ^IAHTJTS, or Tnuscni ; the metre is *Trishtulh*,
 except in the
 fourth verse, where it is *T~irdj*.

1. For him the dawns prolonged their rising ;
 for

AXXII

TXDRA the nights uttered auspicious voices
 by night;²
 for him the waters, the mothers, the
 seven rivers,
 stood, offering an easy passage for men to
 cross over.

2. By him the thrower, unaided, were
 pierced
 asunder the thrice seven table-lands³ of the
 moun-
 tains heaped together; neither god nor
 mortal
 could do what he, the showerer, in his
 fullgrown
 strength has done.

3. IXBHA'S iron thunderbolt is grasped firmly
 in
 his hand; enormous strength resides in his
 arms;
 when he goes forth (to battle) there is ample
 em-
 ployment for his head and his mouth,⁴ and
 (his
 followers) rush near him to hear his commands.

¹ Stima Veda, II. 6. :>. 9. 3.

² Sayana's explanation is, ^{kl} All nun read the Veda, etc.,
 in

the Litter half of the night: therefore the voices of the night
were auspicious; they studied the Teda under Indnt's
direction.^M

³ For this legend compare *supra*, p. 150.

⁴ *i.f.* "his head is employed in fitting the helmet, etc., and
his
i/ycs iii seeing the enemy; and the mouth issues its various
orders.